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οὐ κέ μοι ἀχρυνμένῳ τάδε δώματα πότνια μήτηρ | λείποι is translated "It would be no distress to me," etc., a translation which is grammatically correct, but which probably would not be defended by the author. It is a slip similar to that made by Wagner in his edition of the *Phaedo*, where on 91 Β ἤττον . . . ἀρδὴς ἔσομαι ὀδυρόμενος, he thinks it very strange that no editor should have seen that a μή or an ἦ had dropt out before ὀδυρόμενος. Curious also is the translation on p. 227 of Σ 464 αἶ γάρ μιν θανάτοιο δυσσχέος ὧδε δυνάμην κτλ., "As surely as I wish I could save him from death," for "Would that I could as surely save him from death as furnish him this armor." A careless use of an example is found on p. 252; the enclitic τοί is "especially used where a speaker wishes to imply that he is saying as little as possible, as II. 4, 405 ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι." Other uses of examples might be criticised as p. 265: "The use of κέν to mark contrast may be seen in II. 11, 408 οἶδα γὰρ ὅτι κακοὶ μὲν ἀποίχονται πολέμοιο | δὲ δέ κ' ἀριστεύησι κτλ.," where the principal mark of the contrast surely lies in the μὲν and δέ. On p. 214 we are told that the subjunctive is used without ἄν or κέν in Σ 135 where Thetis tells her son not to enter the battle πρίν γ' ἐμὲ . . . ἰδῆαι, "because it is not meant to refer to a particular occasion when the condition will be fulfilled"; but the occasion is particular enough even though the time is left indefinite.

As an example of the comitative use of the instrumental dative is introduced Thuc. I 81 τῇ γῇ δουλεύσαι, with a reference to Mr. Riddell and his *Digest of Platonic Idioms*. This example is so very uncertain (or downright unlikely) that we can ascribe its introduction only to the author's affection for Mr. Riddell, to whose memory this work is inscribed and whose *Digest* seems to have been the source of more guidance and inspiration to Mr. Monro than to most American scholars.

To the examples under §122, *γεραίτερος* might well be added.

Misprints are few and generally not troublesome. On p. 113, l. 1, 226 should be read for 736. The name of the editor of Herodian is twice printed as Lenz, instead of Lentz.

It would have been a convenience if, instead of repeating the heading "Homeric Grammar," on each left-hand page, a significant headline had been given. As it stands we have the same headlines "Homeric Grammar.—Clauses with εἰ," on pp. 210–211 and 232–233, with nothing to indicate that here subjunctive clauses and there optative clauses are discussed. But let it not seem trifling to make such criticisms on a book which will be both a luxury and a necessity to every scholar. We may congratulate ourselves on having in our own language a book which fills a gap which is felt by the Germans and the French.

T. D. S.

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Etymologisches Wörterbuch der deutschen Sprache, von Dr. FRIEDRICH KLUGE,  
Privatdocent an der Universität Strassburg. Strassburg: Karl J. Trübner.  
I u. II Lieferungen.

The want of a trustworthy and handy Etymological Dictionary of the German language has long been felt. Grimm's dictionary is a storehouse of information in a historical point of view, nor is it at all defective in the etymological part; but for the general reader Grimm is too expensive, and requires too long a search to

find the information sought. The interest taken in linguistic research, in the origin and history of words, has become so great that even the general reader is now beginning to turn his attention to the subject, and demands a convenient and suitable apparatus to assist him in quenching this thirst for more knowledge. This it is often difficult to find, as many of the would-be etymological dictionaries for the people are anything but safe guides through the labyrinth of etymologies. The name of the author is here a sufficient guaranty against botch-work. Dr. Kluge has already shown, by a number of grammatical essays on the Teutonic languages, that he has a thorough and competent knowledge of the subject, which especially fits him for this undertaking. The clearness and perspicuity of his method of presentation will render his work acceptable to all. The conciseness with which he treats every word is another invaluable advantage to the general reader, and an additional recommendation of the book. With such mastery has the author concealed his severe labor that it is likely to escape detection by any one except a specialist. Undoubted etymologies are separated from the doubtful ones; his conjectures, though based upon the received canons of phonetic change in the Indo-European languages, are given strictly as such and never insisted upon. The word is traced as far back as possible, the forms in the Teutonic and cognate languages are given as far as practicable, the criticisms are to the point and reliable. That Dr. Kluge has profited by the labors of his predecessors is quite natural and commendable. Fick's *Vergleichendes Wörterbuch der indogermanischen Sprachen* is invaluable in work of this kind, and Dr. Kluge has fully availed himself of this storehouse of etymological research. Other authorities have also been judiciously used and we receive the benefit of the latest researches upon the subject. Nor has Dr. Kluge been content to give us merely what others have brought to light. He has himself investigated, and not without success; often he throws light upon the history of a word which has hitherto refused to be explained. He has not attempted, nor could it be expected that he should attempt, to solve every etymological problem, and often one may turn away disappointed from the book, but this is rather a recommendation than otherwise. For there are words which mock all attempts at a solution of the problem of their etymologies. On many points also one might incline to differ, and yet one always feels that the thoughtful considerations of a ripe scholar are before him.

A careful introduction will be needed to explain his procedure in many cases, for instance the employment of the phonetic character *z* for *s* sonans. In citing roots he has also been inconsequent; once he gives *terf*, at another time *trf* or *trp*.

*Bastard* he considers a word of Celtic origin, that has come to us through French intermediation. This is going back to the old derivation of the word and would probably satisfy its signification much better, but it certainly does not explain many of the expressions found in writers of the age in which the word first began to be used, such as *filz de bast*, *fille de bast*, *he were a bast ibore* for *he was bigetin o bast*, etc., which would seem to prove that the word should be divided *bast-ard* and not *bas-tard*. As unsatisfactory as the derivation from *bast* 'pack-saddle,' and the suffix *ard* is, it would at least explain these forms much more satisfactorily. There seems no completely satisfactory solution of the problem, whichever derivation one may adopt.

The etymology of the word *batzen* is again involved in controversy. Weigand, and after him Kluge, derives it from the modern *bütz*, *petz*, Mid. H. Ger. *betz*, the nickname for 'bear,' the coat of arms of Bern, which was imprinted upon the coin of this Canton. As it was originally a Swiss coin and more often found in Switzerland and along the Rhine, this seems the most plausible derivation yet offered. The proposed derivation from It. *batezzone*, an imprint of St. John the Baptist's figure, does not give more satisfaction. *Backen* 'to bake,' then 'a mass baked together,' is also hardly probable, although the spelling *bacze*, Mid. Lat. *bacio*, *bacius*, then *bacénus*, might favor such a derivation. It seems difficult to hit upon an unobjectionable derivation, and the word will probably never be satisfactorily explained. As it signifies a small coin it most probably comes from a root having the primary signification of 'small.' In the Romance languages (cf. Diez Etym. Dict. p. 251) we find Sp. *pito*, a small pointed piece of wood, O. Fr. *pîte*, the name of a very small coin, Henneg. *pete*, trifle, Comask *pit*, little, etc. From the many examples of this root quoted by Diez, he infers an old indigenous stem *pit*, originally signifying something pointed and small, and that the root is to be found in the Kymb. *pid* 'point.' The Mod. Fr. *petit*, New Provençal *pitiit*, Wall. *piti*, English *petty*, is only an enlargement of this root by the addition of the suffix *-it*. The Eng. *pet* in *pet lamb*, etc., is from the same root. It is possible that this root, which was employed in the bordering lands to denote a small coin, has furnished the Swiss cantons the name for this coin.

*Behuf* m. aus mhd. *behuof* m. 'Geschäft, Zweck, Förderliches'; Wz. *haf* in *heben*. We should have liked more on this word. The root is undoubtedly *haf*, but *behuf* certainly does not belong to those words derived from this root which *heben* represents. Goth. *hafjan*, *hóf*, *hafans*, Ice. *hefja*, *hóf*, *hafnms*, Lat. *capere*, *cepi*, *captum*, Greek *κῶπη*, probably have the common root *kap*. But this root either had two primary significations, or there were originally two cognate roots which became confounded at any early date. The first signifies 'to hold fast,' 'to retain,' 'to seize,' and the second seems to have developed itself from the signification which the middle voice of the first would naturally have, 'to restrain or moderate,' 'to hold fast for one's self,' 'to make serviceable,' then 'to be necessary.'

That the Goth. *hafjan*, Ice. *hefja*, is in any way allied to Goth. *haban*, Ice. *hafa*, in that one is the strong verb from the root *haf*, and the other the weak verb from the same root, is as improbable as that their corresponding Latin equivalents, *habere* and *capere*, are related to each other. The Ice. *hafa* does indeed pass into the sense of *to aim at*, *to hit*, which, as we shall immediately see, is one of the meanings of the Ice. verb *hæfa*, and this undoubtedly belongs to the second meaning of our root *haf*. But this can only be the result of a later confusion of meanings on account of some slight similarity of forms. In *behuf*, however, we have a signification derived from the root *haf* as given under number 2 above, and to which Ice. *hæfa* (*hoefa*), (1) 'to hit,' (2) 'to fit,' (3) 'to behave,' 'to be meet,' *hof* n. 'moderation,' 'measure,' Eng. 'behave,' 'behoof,' etc., belong. The Goth. *ga-hôbaini*, 'temperance,' 'self-restraint,' the German *hufe*, *hube*, 'a measured quantity of land,' are from the same root.

*Bigott* adj., erst nhd., entlehnt aus frz. *bigot*, aber an Gott graphisch angelehnt. Kluge here wisely dodges the whole question. Not much more can be said, it

is true, in regard to this difficult word, but an expression of opinion would have been in place.

*Brise* f. 'leiser Wind,' aus gleichbed. engl. *breeze*? (woher auch frz. *brise*). The opposite is probably true, the Eng. *breeze* coming from French *brise* (cf. Skeat, p. 76, and Diez, p. 66).

The two numbers reach *hehlen* and we are promised the completion of the work in seven or eight numbers. We do not doubt that the author will be able to bring his work within the prescribed compass, if he observes the brevity which so far has characterized the work. The whole is not to cost more than twelve marks and will thus be within the reach of a wide class of students. The fact that German type is employed indicates that it is intended for a wide circulation. We shall wait impatiently for its completion.

S. P.

Altenglische Legenden. Neue Folge. Mit Einleitung und Anmerkungen.

Herausgegeben von C. HORSTMANN. Heilbronn: Gebr. Henninger, 1881.

Barbour's des schottischen National-dichters Legendensammlung nebst den Fragmenten seines Trojanerkrieges. Zum ersten mal herausgegeben und kritisch bearbeitet von C. HORSTMANN. I Band. Heilbronn, Gebr. Henninger, 1881; II Band, 1882.

In 1875 Horstmann first published his *Altenglische Legenden*, and in 1878 his *Sammlung Altenglischer Legenden*, which have now been greatly enlarged by his *Altenglische Legenden*, neue Folge. This work is provided with a general introduction, which treats of the meaning and position of the Legend, the first part showing the introduction and reading of the Legends as part of the daily church service, at first in the monasteries and later in the parochial churches, where, being read in the vernacular, they supplied the place of sermons and homilies. The second part shows the origin and development of the Legends from the Martyrologies, to which the Lives, at first authentic, were gradually added, and then these were so increased by the introduction of the unauthentic and the miraculous, and by additions to their number, that every day in the year was provided with its saint's life. Starting from the Martyrology of Eusebius, worked over by Jerome (as is thought), rewritten for the English church by Bede, though preserved only in the form given to it by Florus, added to by Rabanus Maurus, Ado, Usuardus, Notker (†912), and others, the list at last contained in outline the legends of all the saints of the church. These, increased by the Lives and by didactic additions, were collected in one whole by Wolfhard, about the beginning of the 10th century; Aelfric's Anglo-Saxon collection, about the end of that century, presupposes a Latin original. But the increased worship of saints in the 13th century gave occasion for the great work of Jacobus a Voragine, archbishop of Genoa 1292-98, the *Legenda aurea sive Historia lombardica*, which took the place of all preceding collections, "und als goldenes Volksbuch sich im Fluge die Welt eroberte." Jacobus united all the material accessible to him, and presented a collection of Legends as complete as possible, a sort of final edition. The older Old-English collections of Legends, while proceeding from Latin originals, do not depend on the *Legenda*